tion is needed to-day! Members at war with their brothers and sisters in Christ! Each trying to get revenge upon the other. Neither willing to bear or forbear. Satan laughs in glee and the angels in heaven weep over such a sight! How much more Christlike to forgive and "if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head." How long would a quarrel last, do you think, if both sides tried this plan? The surest way to settle a dispute is to "overcome evil with good."

It seems to me that there is only one thing left out of this chapter that is necessary to make an ideal church and that Paul has given us in another place: "Forsake not the assembling of yourselves together, but exhort one another." No church member can afford to be absent from the meetings of the church, if he would feel himself to be a part of the church, for only as we attend the services do we keep in touch with the work.

My brother or sister, does this ideal congregation describe your own church? If it does, rejoice that you occupy such high ground. Rejoice that you have climbed so near the top of the mountain, perfection. But I fear most of us will feel that we are far down in the valley, or have only begun to climb. We realize, wherein we have failed, but what shall we do to remedy this lack of interest in the work of our Master?

CONCLUSIONS FROM GENERAL PREMISES.

J. O. TALLEY.

If satan can get a congregation divided and at war among themselves, he has gained a victory; has taken the fort, and laughs while the sheriff is selling the church house for debt.

It is easy these times to see what the people love most, when so many of them are devotedly worshipping the gold and silver shrines. Brethren, do not forget that these things have Cæsar's image on them, and of course belong to him. Therefore, render unto Cæsar the things that are Cæsar's and to God the things that are God's."

Had I the power to completely conquer myself, the world would be easier overcome. Lord, give me the grace that was in the Lord Jesus by the indwelling of the Holy Spirit so that it will be, "not I that liveth, but Christ that liveth in me."

The Lord gave to his people a feast of love, (Agapae) to be observed just before we take of the emblems of his broken body and shed blood as a testimony that it was love for us that broke his body, and poured out the life streams, that whosoever will might come to the fountain.

The love feast was one of the first ordinances the devil worked out of the church. He don't like any ordinance that has for its basis love. First he led unconverted men in the church to debase it, and as love for each other grew cold, the feast ceased to be observed. People can howl all they like about the crucified Redeemer and his love for us, so long as they do not try to make that love an element, and an article of faith between brother and brother in the church, and satan will not be greatly alarmed. But he knows that love among Christians will destroy his power over the church. Brethren, love one another.

Genuine Christianity will be popular. But the "kingdom of heaven is not of this world." Children of God, ye are in the world but not of it.

One of the gifts of the Holy Spirit is power, (dynamin.) We use the dynamic machine with which to light our streets and homes. We call it electric lighting. The Holy Spirit is the heaven-given illuminator, that uses us with which to light the world. "Ye are the light of the world." Matt. 5 : 14.

"Jesus having loved his own which were in the world he loved them unto the end." And the last evening he spent with his disciples before he was crucified, he washed their feet and gave the broken bread and the cup of wine. All this signified that we should humbly serve each other, and that we should be bound together by love, and in partaking of the broken bread, and the cup, we should remember him in all things. He died for us.

A congregation that was bound together by that love never lost its house of worship. For when God is with us who can be against us?

The love feast was as prominent in the early church as was the bread and wine, and was as much an element of divine grace, but satan does not like any thing that brings brethren to the common level, or that keeps alive divine love among men. Hence some men have been persuaded that they can commune with God and be at enmity with their fellow men. But, beloved, the love feast with our fellow man of like faith is coupled with our communion with the Lord. "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ cleanses us from all sin" I John 1 : 7, so that we must have fellowship one with another. First, there can be no rich no poor, but all equal heirs of God.

"In him was life, and the life became the light of men." Life first, and then light. We must have the life from above first, before we can be the light of the world. "Except ye be born from above ye cannot see the kingdom of God." This is heaven's law.

"Ye must be born again," was startling news to Nicodemus. We believe that he was a good man, as men measure goodness, and no doubt from the bottom of his hesrt he desired that the wicked world be reformed, but he had thought that the longed for reformation was to come through men. Jesus told him that it must come from above. Though a "master in Israel" he could not understand this. So it is with great reformers in every age. Their mighty men of the Sanhedrin are powerless in their worldly wisdom. Verily, verily I say unto you, except ye be born of (ek-out of) water, and of the Spirit ye can not enter into the kingdom of God. John 3.

The humble follower of Jssus, that dares to do his Lord's bidding is in God's sight the mightiest man on the earth. Jesus was the most lowly, and despised among men; yet when he was crucified God draped the universe in mourning. Luke 23 : 43.

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SANCTIFICATION.

J. C. CASSEL.

There are varying opinions, ideas and conceptions concerning sanctification. Some seem to think that they are sanctified when they have ecstatic seasons of rejoicing in the Lord, brought about by some specially inspiring occasion, such as revival services, love feast or other highly spiritual events. Others think sanctification can only be reached in the last hours of the Christian's life when every earthly hope is cut off. Some think when once justified by faith, sin ceases to be sin, that they are then perfect by faith in Christ who died for sin; others deny that perfection is at all possible in this life, hence make no effort to attain to it; neither one of these ideas is in harmony with the Word of God, nor the experience of such as have been truly sanctified by the Spirit of God.

Sanctification is not an attainment, but a specific act of God, through the Spirit, just as regeneration is; one cannot sanctifiy one's self any more than regenerate one's self; that the latter is impossible every thinking mind will admit, the former is just as much so. Sanctification is therefore a definite, specific act of God which will be made manifest by the Spirit to all such as have been regenerated, and have realized the need of it, and have asked for it.

Regeneration is the creation of new de-